

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Consent of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XX.

Saturday, May 3, 1858.

Price One Penny.

CONSTITUTIONAL GOVERNMENTS.

(Continued from page 375.)

This very abuse of Territorial administration under another name was the identical cause of the great American Revolution and Declaration of Independence. That revolution and the principles and grievances set forth in that Declaration, though having a reference to the common rights of man and all mankind in a similar condition, to that in which the American people were then placed, and though having a general application and bearing on the States of America, have a more particular application and direct bearing on the condition of her Territories. The reason is obvious. The colonies occupied a similar relation to Great Britain to that sustained by Territories to the United States. It must be observed that those incorporated bodies known as the States of the Union have changed positions and occupy other grounds than that upon which they stood in the struggle for American liberty and the rights of man. They were then colonies; they now stand as free and independent nations—bound together in a great Confederation, it is true, but still answering to independent nations joined by a common alliance. It is their Territories which now occupy the position which they then occupied.

The American Revolution, though having a general reference to the natural

rights and political condition of all mankind, was not particularly a decision on the rights and grievances of independent nations. It was more directly a protest against the injustice practised by such nations towards their colonies, and a pointed declaration of the rights of the latter. Though the institutions of America have grown out of those actions and decisions of the patriotic fathers, and though the United States are based thereon, those States, having changed the position then occupied by them as colonies, and given it to their Territories, those decisions and actions have in principle a more immediate bearing on and pointed application to Territories than to States. The Declaration of Independence against an abuse of colonial administration becomes significant to the last degree in case of an abuse of territorial administration.

In a former part of this article, we maintained that the Government of the United States has no just authority, if so disposed, to appoint to a Territory its officers and to act generally without reference to the principle that the rulers shall represent the ruled, and even in opposition to the choice and will of the latter. In view of the political circumstances of the men of Independence, and

that they were speaking especially in behalf of themselves as colonies, or, what amounts to the same, as Territories, the following from the Declaration is pertinent to the point, from the fact that it was made for a similar case:—

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organising its powers in such form, as to them shall seem most likely to effect their safety and happiness.

"Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right—it is their duty to throw off such government and to provide new guards for their future security."

When the Government exercises its assumed power in its federal administration over any given Territory for good, having its wellbeing and interest in view, and paying a due regard to the choice and will of the people thereof, however wrong in the abstract principle its usurped powers might be, practically its administration would be tolerable and just. So also would be a colonial administration of the same character. But when the tendency is in the opposite direction, and in violation of the principles embodied in the Declaration and Constitution, as in the case of Utah, then that administration becomes intolerable. In such case, the men of Independence have declared that "it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organising its powers in such forms as to them shall seem most likely to effect their safety and happiness." Indeed, it asserts that it is not only "their right," but it is

also "their duty to throw off such government, and to provide new guards for their future security."

The framers of the Declaration of Independence did not make the radical system of colonial administration and the usurped powers of the parent Government, in the abstract, the ground of their protest. It was the abuse of that administration and power and the disregard of the popular will and interest upon which the stress was laid. Neither do we wish to dwell on the abstract error of Territorial administration and the assumed authority of the Federal Government, providing it is practically in accordance with the spirit of the Declaration and Constitution; but when it is practically the reverse, we do protest against the abuse. We readily admit "that Governments long established should not be changed for light and transient causes." It is by no means satisfactory to us to see the integrity of the Union violated in any manner. We are likewise assured that it is repugnant to the general disposition of the Saints to witness such violation, as they certainly have no disposition to perpetrate it. We are also conscious, with the patriotic fathers, "that experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they have been accustomed." Never was this fact more forcibly illustrated than in the history of the Saints.

It is true that Congress has passed ordinances, upon the strength of which, Government has assumed the prerogative of special interference in territorial affairs, and upon which the distinction is made between the rights and powers of a community to which the name of State is given and one to which Congress is pleased to confer the name of Territory. But those ordinances by no means make the principles embodied in the Declaration and Constitution void, nor was it designed that contradiction and disparagement to them should be thus given.

That Declaration and that Constitution contain the fundamental and abiding principles of American institutions. But the grounds of Congressional interference with the domestic and social arrangements of Territories, and indeed in any assumption of prerogatives above those which also apply to States, is professedly of a circumstan-

tial, provisional, and temporary nature. Moreover, such prerogatives are no part or parcel of American institutions and genius. They are no more the legitimate offspring of republicanism than are kings and nobles, nor will they find any stronger support in it than would the claims of monarchs to "right divine," or lords to hereditary authority. They were first assumed by good men who were also republicans for a good, benevolent, and parental purpose; but they are essentially anti-republican. They can no more be said to belong to American institutions than a scaffolding can be said to be part of a building. Indeed, what the one is in architectural edifices, the other is designed to be in the republican superstructure. Nevertheless, though those prerogatives are in themselves anti-republican in principle, they can, when exercised with a true republican spirit, be made practically republican in operation. This has ever been the design of all true American, honest statesmen. But when they are not underlined with the practical illustration of the principle, that Governments derive "their just rights from the consent of the governed,"—when the obligation of representation is utterly disregarded, and obnoxious officers are forced upon a community in direct opposition to their choice and will,—when those officers are the representatives of neither the faith, feelings, nor interests of that people, though they may be unanimous, but on the other hand are even designed to harass them and to subvert and go in direct opposition to those feelings, interests, and that faith,—when Government works this by its assumed prerogatives, instead of using them parentally, then the abused exercise of those prerogatives becomes rank usurpation—at once anti-republican in principle and in practice. Concerning such

a case the Declaration is very pointed and definite. "It is the right of the people to alter or abolish" "any form of government" "and to institute new government, laying its foundation on such principles, and organising its powers in such form as to them shall seem most likely to effect their safety and happiness."

Such conduct and abuses of power have been remarkably exercised against the community of Latter-day Saints by the General Government as well as by those of some States. It was practised towards them, when incorporated with those States, upon the strength of religious prejudice and intolerance, which was in direct violation of the constitution of America. Though they were a large part of those States, numbering many thousands, every effort was made to coerce them, and to destroy not only their political, but also their natural and religious rights. How far this was permitted to extend, even to extermination, is too well known to need recapitulation. The General Government, as a rule, has pursued the same course—especially the present Administration. In the past they have been forced to put up with abuse as patiently as they could, because, though not according to the republican spirit, Might threatened to scourge and crush them, and even now is on the way with the commission to scatter and extirpate them. The Saints do not feel disposed to bear this abuse longer, and have determined to try the strength of the arm of Him who delivered and gave freedom to the patriots of '76, and thus stand upon the platform upon which they stood. They may have no disposition to "alter or abolish" the established form of Government, as their fathers did; yet henceforth they will stand upon a protest against their grievances and a declaration of their rights.

(To be Continued.)

THE WISEMAN FAMILY.

A DRAMA.

ACT I.—SCENE I.

(William Wiseman and John Doubt in conversation.)

W. W. It appears to me, John, that society in general is undergoing a great

change for the worse. What will be the final result, if things continue to move in the same downward direction, God only knows. When I reflect upon the present low and degraded condition of mankind, and observe the many abominations that

are carried on in almost every grade of society, I certainly feel astonished at the great mercy and forbearance of God towards His rebellious creatures; and I sometimes wonder that some signal judgment is not sent to punish mankind and to check the fearful progress of vice which is really threatening to overwhelm the earth. What do you think upon this subject, John?

J. D. Well, William, my view of the matter is much the same as your own. I do not see that society can be much worse than it is at the present time. The signs of the times appear ominous indeed to me. Unless some extraordinary change take place soon, universal ruin must be the inevitable result. Selfishness reigns predominant in every circle of society, from monarchs on their thrones to beggars in the streets. Pride and oppression, poverty and misery, ignorance and folly, deceit and cunning, degradation and infamy are observable everywhere—more especially in the so-called civilized, Christian communities. Priests and moralists talk a good deal about the great superiority of this enlightened age, compared with the by-gone dark ages; but I very much doubt if what are designated “the dark ages” were much darker than the present enlightened period, in matters of real importance and moral worth. The boasted *light* of the 19th century, in my opinion, serves but to make the existing *darkness* more visible.

W. W. I agree with you fully in all the remarks you have made. And what are your candid views respecting the various religions of the day?

J. D. Well, William, I must say that my mind has of late been much disturbed on the subject of religion. It appears to me that there is something internally and radically wrong in all the systems of the present day. Our professing theologians and leading men tell us to follow the Scriptures,—at the same time meaning *their own* INTERPRETATIONS of Scripture. But then, their various “private interpretations” are in their nature and character so opposite and conflicting, that an earnest seeker after truth is sorely puzzled to know what to believe or to disbelieve, or what dependence to place upon their different doctrinal theories and their various partizan expositions of Holy Writ. “When Doctors disagree, who shall decide?”

W. W. I can truly sympathise with you, my friend, in your doubt and perplexity of mind concerning the modern systems of religion. I have spent many an anxious hour in the investigation of religious principles. But, among all the numerous sects and parties of so-called Christendom, I have hitherto met with none that adhere to the principles of the ancient Gospel taught in the New Testament so strictly as do the Latter-day Saints, or “Mormons,” as they are termed. [*John Doubt looks astonished.*] They certainly come nearer the old standard than any other people I have yet met with.

J. D. Indeed!

W. W. They do not profess to base their opinions or views upon any mere human say-so, or to found their belief upon tradition and worldly reasoning, but upon direct, express revelation—upon “Thus saith the Lord.” They affirm that, as a people, they enjoy the same spiritual gifts and blessings, and experience similar manifestations of Divine power and goodness, to those which the Saints of former days received and enjoyed. And, with all sincerity and earnestness, they promise, in the name of the Lord, that all who will honestly fulfil the requirements of the Gospel shall obtain a knowledge for themselves that “Mormonism,” so called, is the work of God. I am thinking of going to their meeting this morning to gain more information upon the subject. Perhaps you would have no objection to go along with me and hear for yourself. You could then judge the matter according to the evidence which may be laid before you, and decide accordingly. I feel very much inclined to cast in my lot with theirs. Something within me tells me that they are right; and certainly their doctrines fully agree with the plain declarations of Scripture.

J. D. My dear friend, you really surprise me! You surely do not mean to say that these poor deluded fanatics, who are so much talked of as the abettors of a wild, romantic scheme, originated by a crafty impostor, are worth your consideration! The idea of *their* setting themselves up as the chosen people of God!! Why, they are accounted, by all men of respectable standing, as the very scum and offscouring of society—in fact, as the worst set of impostors that ever trod the earth.

W. W. Well, John, so far as that is concerned, the servants of God in all ages of the world have been accounted as deceivers and impostors. Even the Son of God himself was "despised and rejected of men," and had his name cast out as evil by men of respectable standing. But I will tell you why it is that the Latter-day Saints incur the displeasure and excite the prejudices of the religious community. They profess to constitute the only true Church of Jesus Christ now on earth; and they testify that angels from heaven appeared to a young man in America, named Joseph Smith, and, by authority from God, committed to him the dispensation of the ancient Gospel, with its keys and powers, its spiritual gifts and blessings—

J. D. [*Astonished.*] William Wiseman! you astonish me more and more! What! angels sent from heaven in these days? Keys—powers—spiritual gifts now? I thought these things were long since done away! There is something very strange and extraordinary in this, which I understand but little about. [*Pauses and considers.*] Well, William, I think I will go with you some Sunday, and see what sort of people these Mormons are. I have heard a good many queer tales about them. But one can't depend upon mere hearsay. The best way to get at the truth of their system is to go and see and hear for one's self. Perhaps, by-the-by, it will be as well if I accompany you to the meeting this morning, as you say you intend going. I shall then be able to get at the truth from the right quarter; for, of course, it is not fair to condemn anything before trial.

W. W. Well said! Then I think it is about time for starting now. [*Looking at his watch.*] Yes. [*Rising.*] So, if you please, we'll be going.

[*Exeunt.*]

SCENE 2.

(*Mrs. Wiseman and her daughters Fanny and Mary in conversation.*)

Mrs. W. I do not understand how it is, but your father seems to have greatly altered since he has joined the Latter-day Saints. He reads and prays more, and is kinder to us all than he ever was before,—although I must acknowledge he has

always been a good husband to me and a good father to you.

Fanny. Yes, mother, it is true there is a manifest change in the disposition and conduct of father; for, from what I understand of the principles of "Mormonism," their tendency and influence are good. He was certainly good and kind to us before; but that was nothing compared with what he is now. What say you, Mary?

Mary. You are quite right, Fanny. Depend upon it, "Mormonism" is a religion worth having, judging from its effects. A bad tree could not produce such good fruits. I hope we shall give due attention to all father's instructions and counsels; for it is evidently his desire and object to promote our happiness and true welfare. It is our interest, therefore, as well as our duty, to comply with his wishes and to do whatever he requires or counsels us to do from time to time; and if we adopt this course, God will bless us for our obedience.

Mrs. W. My dear daughters, you have indeed cheered and rejoiced my heart, and have expressed my feelings in stating your own. I do not yet fully and properly understand this "Mormonism:" yet something within me whispers that it is right; and I sometimes feel constrained to yield to its influence. But as we shall attend the meetings of the Saints, and hear their own testimony and experience, as well as explanations of their doctrines, we shall be better able to judge for ourselves. We ought, of course, to be very careful in what we do in matters of such serious importance, and, as the Scripture says, "prove all things, and hold fast that which is good."

Fanny and Mary (*una voce*). Here comes father!

[*Enters W. Wiseman, followed by John Doubt.*]

J. D. Well, Mrs. Wiseman, [*sitting down.*] I have been with William again to hear the Latter-day Saints. This is the second time I have been with him since his baptism. But I have some doubts on my mind yet. Still, somehow or other, I cannot but confess that their doctrines are in strict accordance with Scripture; and that is more than can be said of the different sectarian tenets of the day. If "Mormonism" is really the work of God, I hope it may prosper and bring to naught everything that is not of

God. Their leading doctrines, or "first principles," as they term them, are certainly reasonable and true, and the Saints themselves are a happy and cheerful people; and may God bless them.

W. W. I can truly testify, John, that the work is true, whether you embrace it or not. And I feel impressed with more than a hope that my wife and children will ere long yield obedience to the Gospel, and become one with me in the Church and kingdom of God. What say you to that, good wife?

Mrs. W. That is by no means so unlikely an occurrence as I once thought. We were just conversing upon that subject ourselves as you and Mr. Doubt came in. In fact, we have made up our minds to attend the meetings of the Saints, in order that we may hear their own testimony concerning their religion.

(To be continued.)

May God enable us to understand the truth, and to be faithful in all things to the dictates of His Spirit, whatever they may be. If "Mormonism" is indeed the work of God, we wish to know it for ourselves.

J. D. Well, I am astonished! There is something about this "Mormonism" that I cannot comprehend or get over. Its power and influence are almost irresistible. [Rising.] But I must bid you all good bye for the present.

[Shakes hands. Exit.]

W. W. Well, my dear, its almost time for me to go to the meeting. Would you like to go with me?

Mrs. W. Yes, William, I should; and the girls will go also. Come, Fanny!—Come, Mary! Let us be getting ready.

[Exit Mrs. W., followed by Fanny and Mary.]

HISTORY OF JOSEPH SMITH.

(Continued from page 280.)

[January, 1843.]

In the course of his plea, Mr. Butterfield showed that Governor Reynolds had subscribed to a lie in his demand for me, as will appear on the paper, and said that Governor Carlin would not have given up his dog on such a requisition. That an attempt should be made to deliver up a man who has never been out of the State, strikes at all the liberty of our institutions. His fate to-day may be yours to-morrow. I do not think the defendant ought, under any circumstances, to be given up to Missouri. It is a matter of history that he and his people have been murdered or driven from the State. If he goes there, it is only to be murdered, and he had better be sent to the gallows. He is an innocent and unoffending man. If there is a difference between him and other men, it is that this people believe in prophecy, and others do not; the old Prophets prophesied in poetry and the modern in prose.

Esquire Butterfield managed the case very judiciously. The Court-room was crowded during the whole trial; the

utmost decorum and good feeling prevailed, and much prejudice was allayed. Esquire Lamborn was not severe, apparently saying little more than his relation to the case demanded.

Court adjourned till to-morrow nine a.m., for the making up of opinion. After an introduction to several persons, I retired to Judge Adams', and after dinner spent some time in conversation with brother Hyrum and Theodore Turrely. At half-past five o'clock I rode in Mr. Prentice's carriage to his house, accompanied by General Law and Elder O. Hyde, where I had a very interesting visit with Mr. Prentice and family, Judge Douglas, Esquires Butterfield, Lamborn, and Edwards, Judge Pope's son, and many others; partook of a splendid supper, with many interesting anecdotes, and everything to render the repast and visit agreeable; and returned to Judge Adams' about eleven o'clock.

Thursday, 5th. At nine a.m., repaired to the Court-room, which was crowded with spectators anxious to "behold the Prophet," and hear the decision of Judge Pope, who soon took his seat,

accompanied by half-a-dozen ladies, and gave the following

OPINION.

The importance of this case, and the consequences which may flow from an erroneous precedent, affecting the lives and liberties of our citizens, have impelled the Court to bestow upon it the most anxious consideration. The able arguments of the counsel for the respective parties have been of great assistance in the examination of the important question arising in this cause.

When the patriots and wise men who framed our Constitution were in anxious deliberation to form a perfect union among the States of the confederacy, two great sources of discord presented themselves to their consideration—the commerce between the States and fugitives from justice and labour.

The border collisions in other countries have been seen to be a fruitful source of war and bloodshed; and most wisely did the Constitution confer upon the national Government the regulation of those matters, because of its exemption from the excited passions awakened by conflicts between neighbouring States, and its ability alone to adopt a uniform rule, and establish uniform laws among all the States in those cases.

This case presents the important question arising under the Constitution and laws of the United States, whether a citizen of the State of Illinois can be transported from his own State to the State of Missouri, to be there tried for a crime, which, if he ever committed, was committed in the State of Illinois; whether he can be transported to Missouri, as a fugitive from justice, when he has never fled from that State.

Joseph Smith is before the Court on Habeas Corpus, directed to the Sheriff of Sangamon County, State of Illinois. The return shows that he is in custody under a warrant from the Executive of Illinois, professedly issued in pursuance of the Constitution and laws of the United States and of the State of Illinois, ordering said Smith to be delivered to the agent of the Executive of Missouri, who had demanded him as a fugitive from justice, under the 2nd section, 4th article of the Constitution of the United States, and the Act of Congress passed to carry into effect that article.

The article is in these words, viz.:—"A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime."

The Act of Congress made to carry into effect this article directs that the demand be made on the Executive of the State where the offender is found, and prescribes the proof to support the demand,—viz., indictment or affidavit.

The Court deemed it respectful to inform the Governor and Attorney-General of the State of Illinois of the action upon the Habeas Corpus. On the day appointed for the hearing, the Attorney-General for the State of Illinois appeared and denied the jurisdiction of the Court to grant the Habeas Corpus. 1st. Because the warrant was not issued under colour or by authority of the United States, but by the State of Illinois. 2nd. Because no Habeas Corpus can issue in this case from either the Federal or State Courts to inquire into facts behind the writ.

In support of the first point, a law of Illinois was read, declaring that whenever the Executive of any other State shall demand of the Executive of this State any person as a fugitive from justice, and shall have complied with the requisition of the Act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his warrant to apprehend the said fugitive, &c. It would seem that this Act does not purport to confer any additional power upon the Executive of this State independent of the power conferred by the Constitution and laws of the United States, but to make it the duty of the Executive to obey and carry into effect the act of Congress.

The warrant on its face purports to be issued in pursuance of the Constitution and laws of the United States, as well as of the State of Illinois. To maintain the position that this warrant was not issued under colour or by authority of the laws of the United States, it must be proved that the United States could not confer the power on the Executive of Illinois; because if Congress could and did confer it, no act of Illinois could take it away, for the reason that the Constitution and laws of the United States, passed in pursuance of it, and treaties, are the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding. This is enough to dispose of that point.

If the Legislature of Illinois, as is probable, intended to make it the duty of the Governor to exercise the power granted by Congress, and no more, the Executive would be acting by authority of the United States. It may be that the Legislature of Illinois, appreciating the importance of the proper execution of those laws, and doubting whether the Governor could be punished

for refusing to carry them into effect, deemed it prudent to impose it as a duty, the neglect of which would expose him to impeachment. If it intended more, the law is unconstitutional and void—16 Peters, 617 *Prigg versus Pennsylvania*.

In supporting the second point, the Attorney-General seemed to urge that there was greater sanctity in a warrant issued by the Governor than by an inferior officer. The Court cannot assent to this distinction.

This is a Government of laws, which prescribes a rule of action as obligatory upon the Governor as upon the most obscure officer. The character and purposes of the Habeas Corpus are greatly misunderstood by those who suppose that it does not review the acts of an executive functionary. All who are familiar with English history must know that it was extorted from an arbitrary monarch, and that it was hailed as a second Magna Charta; and that it was to protect the subject from arbitrary imprisonment by the king and his minions, which brought into existence that great palladium of liberty in the latter part of the reign of Charles the Second. It was indeed a magnificent achievement over arbitrary power.

Magna Charta established the principles of liberty—the Habeas Corpus protected them. It matters not how great or obscure the prisoner, how great or obscure the prison-keeper, this munificent writ, wielded by an independent judge, reaches all. It penetrates alike the royal towers and the local prisons, from the garret to the secret recesses of the dungeon. All doors fly open at its command, and the shackles fall from the limbs of prisoners of State as readily as from those committed by subordinate officers. The warrant of the king and his Secretary of State could claim no more exemption from that searching inquiry, "The cause of his caption and detention," than a warrant granted by a justice of the peace. It is contended that the United States is a Government of granted powers, and that no department of it can exercise powers not granted. This is true. But the grant is to be found in the second section of the third article of the Constitution of the United States:—"The judicial power shall extend to all cases in law or equity arising under this Constitution, the laws of the United States, and treaties made, and which shall be made under their authority."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 8, 1856.

EMIGRATION.—The Adversary is ever on the alert to retard the progress of the work of the Lord and prevent the accomplishment of His purposes on the earth in the establishment of His kingdom and the salvation of His people. To this end, he is constantly working with and endeavouring to influence the Saints themselves to become as it were their own executioners: at one time lulling them to sleep and persuading them that all is right—that this duty is not particularly binding, or that commandment is not positively authoritative nor unqualifiedly obligatory,—or that it is not convenient for them to comply with the requirement at present, and therefore it is not binding on them; or that there is plenty of time yet, and some other time will answer just as well: at another time, when it suits his purposes better, stirring them up to be over zealous, and to run as much too fast as before they were too slow,—any way to prevent the Saints from keeping the commandments of God, or following the counsels of His servants: and again, creating doubts and fears, uneasiness and discontent in their minds, causing them to lose their faith, get into darkness, and finally go to destruction.

Since the Lord in his wisdom has seen fit to allow the Devil to hedge up the way, and for the time being put a stop to emigration to Utah, and the Prophet has counselled the Saints in this land not to emigrate to the States, and those already in the States to get out as quickly as possible, many Saints have become over anxious to

emigrate to the United States, so as to be ready to go to the Valley, the place appointed for the gathering, when the way shall be opened again. Their desires are uncommonly intense and pressing, and they seem, for the first time in their lives, to have awakened to a sense of the importance of gathering with the Saints.

The Elders have been for years preaching, urging, and counselling them to emigrate—to gather to Zion—to prepare themselves for these very times. The columns of the *Star* have teemed with counsels and instructions to the Saints on this very subject, and the most powerful reasoning and the strongest arguments have from time to time been presented by its former talented and inspired Editors. The letters, epistles, and sermons of the Prophet of the Lord in Zion have been filled with the most earnest and pressing invitations and appeals to the Saints in these lands to gather home.

Warning after warning has been sent forth to the people, from the stand and from the press, of the coming to pass of the very events that have been for the last twelve months and are now transpiring in the United States, in relation to the Church and kingdom of God; but with very little apparent effect upon many of them. A strange and unaccountable apathy relative to this subject seems to have taken possession of them; and although they all fully intended at some time to obey the call, yet they did not deem it of importance enough to make any particular exertion to effect their own deliverance, but seem to feel that there was time enough yet, and they quietly folded their hands and waited for the Church or some one else to take them up and set them down in Zion, without any exertion of their own. Now, however, when it is too late, and emigration to the Valley or the States is closed for the present, they are all alive and anxious to get out of this country. They have suffered themselves to be lulled to sleep under the idea that there was no hurry—that there was plenty of time yet; and now, when the way is for the present actually hedged up, they seem to be allowing themselves to run into the opposite extreme, and feel and act as though this was the last moment, the last hope, and that their salvation depended upon their immediate emigration.

Almost every mail brings letters urgently soliciting us for counsel to emigrate to the United States, under one pretence or another; and when the writers find they cannot get from us counsel to suit their minds, they often act upon their own. Individuals are frequently coming here on their way to the States,—some without counsel, and some under pretended counsel from their President or Pastor to do so; and, failing to receive the same counsel from us, they not unfrequently go on without it.

Many, and not unlikely all of these cases are those who have been aforetime disobedient to counsel, negligent of their duty, and slow to keep the commands of God; and, as a natural consequence, they are more easily deceived and led astray by the Evil One.

All experience in this Church shows that none can set the authority and counsel of the Priesthood at defiance, and yet have the blessing of the Lord to attend them. They expose themselves to the temptations and throw themselves into the power of the Devil, and are particularly susceptible of the influences of his spirit, and almost, if not quite universally, make shipwreck of their faith and lose their salvation. None who follow the dictates of their own misguided wills ever reach the desired haven.

The history of the Church in all ages shows that any person who disregards the order of the kingdom of God, treats lightly the authority of the Priesthood, and follows his own counsels, invariably brings upon himself the judgments of heaven. The Lord does not, will not prosper or bless the disobedient, but his hand is and will

be against all such for evil. Let the Saints be patient and contented, faithful and diligent in keeping the commands of God, cheerfully discharging every duty, and following the counsels of the Priesthood who are called and appointed to preside and watch over their welfare, and be industrious and prudent, realizing that the Lord holds the destiny of nations as well as individuals in His hands, and that in His own time and way will His kingdom be established; and then, if we are faithful and obedient, we shall yet gather to Zion with His blessings and the blessings of His servants on our heads. At the same time, let the Saints remember that now is emphatically the time to *prepare* for their emigration. If we wish to enter in when the gate is again opened, let us strive to be ready.

We cannot reasonably expect the blessing of the Lord upon us unless we live for it. Our emancipation from this land, like our salvation, depends upon our individual exertions. "The Lord helps those that help themselves," and His servants, the Prophets and Apostles, work upon the same principle; and if help comes from abroad, be assured that it will not come to those who fold their hands in idleness and make no exertion for their own deliverance, or who improvidently waste their substance. To the Saints, therefore, we would say, Be diligent and constant in saving and adding to your means, and increasing your deposits for your emigration; for the time of your departure may, and in all probability will, depend upon your own diligence and exertions in this respect.

But let not your anxiety to gather home cause you to neglect your Tithing, (which should be the *first* thing attended to under all circumstances,) or any other calls which may reasonably be made upon your benevolence and charity. So shall you secure the favour and blessing of our Heavenly Father.

We wish Pastors and Presidents of Conferences and Branches to withhold the letters of standing and commendation from all and every one who may emigrate contrary to or without counsel.

A call was made in the 10th No. of the current Volume of the *Star* for all who were prepared, and desired to emigrate and help to form a new settlement, to send in their names to this Office. Only about twenty names have been sent up under that call, and none of those have reported themselves as having means to subsist upon for a few months while they would be engaged in building, clearing, and fencing land, and securing a crop of grain, all of which would necessarily have to be done before they could realize any returns from their labour. A few have had enough to enable them to reach the settlement with prudence, some barely enough to take them across the water, and others, again, not even that.

We should be pleased to see more interest manifested in relation to the new settlement by those who have the ability to help it forward; and we again invite those of the Saints who are desirous to emigrate and help on the work, and can raise £18 or £20 each, to send up their names at once to the Office; and we will further counsel them in the matter.

THE NEWLY-FORMED VIRGINIA VOLCANO.—On the 1st day of January the reports caused by the bursting forth of the subterranean fire were heard for a distance of 20 or 30 miles. Vast columns of flame and smoke issued from the orifices, and red-hot stones were thrown up in the air several hundred feet above the mouth of the crater. Our informant adds that the people in the vicinity are becoming alarmed at the pertinacity with which the flames are kept up and the red hot masses of rocks thrown out. A heavy rumbling noise, like distant thunder, is continually reverberating through the deep caverns of the mountain, which at times seems to tremble from summit to base.—*Cumberland Telegraph*.

THE ANGEL'S MISSION.

(Continued from page 285.)

Another part of the "Angel's mission" was to cry with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." We may naturally infer, from this, that at the time of the restoration of the Gospel by angelic ministration, the nations, and kindreds, and peoples of the earth would not be fearing God and giving glory to Him, nor be worshipping Him that made heaven and earth. We have seen that the present is the time alluded to. And certainly never was there a time when the pure Gospel in its fulness and power was more needed; for even the universal outcry against its restoration is a sufficient evidence of this. And another point of evidence lies in the fact that the position of mankind, even in this much-vaunted 19th century of the Christian era, necessarily warrants the warning cry, "Fear God, and give glory to Him," and "Worship Him that made heaven and earth," &c.

Let us look around us, and see how far the reality of the scene verifies our description of it. Even the professing religious bodies of Christendom unite in lamenting the acknowledged fact that the great bulk of mankind do not "fear God and give glory to Him," nor "worship" the living and true God "that made heaven and earth." Hence the formation of "Home Missionary Institutions," "Scripture Readers' Associations," "Religious Tract Societies," and other conventions, whose professed operations are designed for the expressed purpose of inculcating the fear of God to the people, and teaching the duty of giving glory to Him. Hence also the general practice of in-door and out-door preaching, and the varieties of open-air meetings of a religious character. Prayer-meetings are held, preaching-rooms, churches, and chapels abound, and numerous plans are adopted for this purpose. Hence, too, the number of "Foreign Missionary Societies" which are formed by the different sects of religionists, whose avowed objects are the con-

version of the heathen in distant countries to the "worship" of the "true God." Millions upon millions of human beings of every clime and colour are known to make their own Gods and worship them—to bow the knee to idols, the workmanship of their own hands. Indeed, the vast majority of mankind are idolaters, according to the confession of professing Christians.

Then, as to the professing Christians themselves, we would ask, are they fearing God and giving due glory to Him—even to the God they profess to worship? According to the statements and expressed feelings of the different sects in relation to each other, we should conclude that they are not. Judging from their virulence and opposition towards each other, their reckless disregard of Gospel truth, their utter perversion of the Gospel ordinances, and their repugnance to the expressed will of God, it would appear that, in one sense of the word, at least, they fear neither God nor the Devil, or their course would certainly be different to what it is. They cannot love one another, or they would not carry on the fratricidal war they do. And, in the absence of unity and mutual love among themselves, to talk of their loving and fearing God is vain and impious. "He that loveth God, loveth his brother also;" and "he that loveth God keepeth His commandments." Solomon says truly, "Fear God, and keep His commandments; for this is the whole duty of man." Alas, how little is this salutary admonition heeded!—how seldom is this "whole duty of man" attended to! How little is God feared!—how seldom and how partially obeyed! Instead of giving "glory to God," men too often seek to monopolise it themselves. Even the most prominent characters far more incline to glorify their own dear selves than to give honour to another. It cannot be said that "whether" they "eat or drink, or whatsoever" they "do," they "do all to the glory of God." Even the clergy, who assume the position of teachers and leaders of the people—even they, in the

highest functions of their professed office, give not God the glory, but take it to themselves. They obtain it, from their books and colleges of learning; and, being full of themselves and their own attainments, endeavour, from a spirit of emulation and competition, to so display their talents and acquirements as to win the applause and praise of men: and thus fame, honour, and self-aggrandisement are, in too many cases, the real objects sought after and coveted, rather than the glory of God. The idea of God inspiring men with *His Spirit*, and using them as *His instruments* to communicate *His wisdom* to the people, is not for a moment entertained. Such a thing as inspiration in the present enlightened age is the last thought of, having, in their view of the matter, been long "done away." Although the Apostle declares that, in former times, "holy men *spoke* as they were moved by the Holy Ghost," the idea of such a thing is now indignantly scouted, and the plain statement of the Apostle is twisted and represented to mean that the *Bible was written* by holy men, and is an inspired book; and, therefore, that there is no need for inspiration now.

Again: Do they themselves really worship "Him that made heaven, and earth, and the sea, and the fountains of waters?"—not, do they worship Him aright? but, do they worship Him at all? Do they worship the living and true God, who is described in Holy Writ as the great Creator of all things—the "God of Abraham, the God of Isaac, and the God of Jacob"—the "God of Elijah" and of Elisha, of Moses and of Joshua, of Daniel

and of Jesus, and of all the holy Prophets, and Apostles, and Saints, whose history Scripture records,—do they worship *Him*? Alas, they do not. The "God" whom the sects of so-called Christendom profess to worship is a god possessing neither body, parts, nor passions—a sort of shadow of something—a kind of ethereal, imaginary deity, who can neither move, act, nor even exist—a nondescript "being" (if the solecism be allowed) who has no form whatever, and no substance,—one who can neither approach nor be approached—neither love nor be loved—neither see, hear, or speak, nor be seen, heard, or spoken to,—a mere shadow—a non-substantial, non-existent nonentity! A "God" of this character the Bible knows nothing of. Yet such is the "unknown God" that is worshipped by myriads of professed "Christians," who raise up and set into operation Missionary Societies for the conversion of foreign heathen, who are equally and even more devout and pious in the opposite extreme of worshipping blind, deaf, and dumb blocks of wood and stone, the workmanship of their own hands.

Looking, then, at the state of society, both at home and abroad, how urgently necessary does it appear that "every nation, kindred, tongue, and people" should hear the "loud voice" of Divine revelation proclaimed by angelic ministration and through the restored Priesthood—"Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 287.)

OBJECTION.

"Another thing which is a mark of delusion is, the importance which they attach to dreams and visions; and, in reality, they think more of these things than of the revealed will of God to man, which is infallibly sure, and cannot mislead."—"*Mormonism Weighed*," &c., by S. Haining.

ANSWER.

The Latter-day Saints attach the same degree of importance to dreams and visions as did the Saints of old. If, then, the attaching of "importance" to "these things" is "a mark of delusion" in our case, it must have been so in theirs. The statement, that we "think more of these things than of the revealed will of God,"

is, at best, mere verbiage. We presume that, by "the revealed will of God," the objector means the Bible. If so, the assumption that it contains nothing but revelations of the Divine will is more than can be sustained. We grant that whenever God has revealed or does reveal his will to any of His servants, that "revealed will of God to man" is in itself "infallibly sure, and cannot mislead." But that neither proves the Bible to be infallible, or any of its writers, nor makes it and the will of God synonymous. If a servant of God is favoured with a dream or a vision in which God communicates to him His will in relation to some particular act or occurrence, is it anything remarkable or strange that he should "think more" of that than he would of some chapter in Leviticus or in the Book of Esther, or of one of Solomon's Songs? Whether the chapter or the song happened to contain a revelation of God's will to some ancient personage or people, or not, he would surely be justified in thinking more of the revelation by dream or vision which he had himself received than of a dream, or vision, or anything else which some other person or persons had received ages before. As, however, the Bible contains much that cannot, strictly speaking, be designated "the revealed will of God," the objector will have to point out some portion of the Bible as example, before it can be determined whether or not we "think more of these things" to which he alludes "than of" it. If, on the other hand, the expression, "revealed will of God," be taken in its general (and yet particular) sense as referring to what God may at any time communicate to his servants, the objection can still only amount to mere verbiage; for dreams and visions are some of God's own means of revealing His will to man.

Whenever God has had a Church or recognized people on the earth, he has from time to time communicated instruction and revealed His will to them, as necessities or circumstances have required. Different modes of communication and revelation have been adopted, among which "dreams and visions" have been somewhat prominent. Scripture abounds with testimonies in proof of this. Were we to give a full list and account of the cases there recorded, it would probably be too extensive to suit the objector's position. But every Bible reader will be

familiar with the names and histories of Abimelech, Laban, Abraham, Isaac, Jacob, Joseph, Pharaoh, Moses, Joshua, Balaam, Samuel, Nathan, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Obadiah, Nahum, Habakkuk, Zechariah, Joseph, Zacharias, Peter, James, John, Cornelius, Ananias, Paul, and many others not mentioned. These persons, who lived in different ages and dispensations, all received the intimations and declarations of God's will through the medium of dreams and visions: and who will venture to affirm that these men did not "attach" great "importance" to those "dreams and visions?" Indeed, it is highly probable that each one "in reality" would relatively "think more of these things," in his own case, "than of the revealed will of God" to any of his predecessors.

That "dreams and visions" were the recognized, *Divinely-appointed* means through which the Lord revealed His will to His servants the Prophets, is evident from the following passage:—"Hear now my words: If there be a Prophet among you, I the Lord will make myself known unto him in a VISION, and will speak to him in a DREAM." (Num. xii. 6.)

The "importance" and even indispensable necessity of visions, as the adopted means for revealing the "will of God to man," is obvious from the following words of Solomon:—"Where there is no VISION, the people PERISH." (Prov. xxix. 18.) Not only were "dreams and visions" recognized by the servants and people of God in former days as the Divinely-appointed and indispensably-necessary means for revealing the Divine will to man, but we also learn that "these things" (the attaching of "importance" to which our objector considers to be "a mark of delusion,") are ranked among the promised gifts and blessings of the latter days. Hence the Lord says by his servant Joel:—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream DREAMS; your young men shall see VISIONS." (Joel ii. 28.)

When the disciples of the Lord were assembled together on the day of Pentecost, and "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance,"—so much so that the multitude were confounded, some mockingly saying,

"These men are full of new wine,"—the Apostle Peter quoted the above prophecy of Joel's as having reference to "the last days," and declared those spiritual manifestations, which the mocking Jews attributed to the influence of wine, to be the operations of that same Divine Spirit which the Prophet had predicted should be "poured out" ultimately "upon all flesh." The history of the former-day Saints plainly shows that "dreams and visions" were by them regarded as matters of "importance;" and the history of the Latter-day Saints as plainly shows that they, too, "attach" sufficient "importance" to "these things" as to accept and duly appreciate whatever God may choose from time to time to reveal to them in this way. And no scoffing and unseemly ridicule which the priests of the day (who apparently pattern after the "mocking" Jews of Pentecostal fame) may heap upon

us, in this respect, can possibly lessen that "importance" which we "attach" thereto, knowing as we do that it is God's appointed way of blessing and instructing his people, and not ours.

In conclusion, we may observe that it is not to the mere dreams or visions themselves that we attach importance, but to that which God reveals thereby. In other words, it is the signification, or import, or (when it is verbally explained) what is called the "interpretation," that is the point of importance. However often "old men" may "dream dreams," or "young men" "see visions," unless their dreams and visions convey instructions from God, and they receive the interpretation thereof, their dreams and visions will be of no spiritual benefit to them, but will be merely visionary pictures, like the common dreams of men, to which no particular importance can be attached.

(To be continued.)

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, April 13, 1858.

President A. Calkin.

Dear Brother,—Through the communications from our Elders, I learn that the work of the Lord in the several parts of of the Mission is advancing, though struggling its way through many obstacles and impediments, whereby the enemy of righteousness and truth and his partizans seek to hinder its progress. Several of our Elders in Sweden and Norway have of late been treated with persecution and imprisonment, and several of the Saints of both sexes have been fined for partaking in religious exercises. Nevertheless, they are faithful and cling to the truth, serving the Lord the best they know how, and praying for victory in the cause of Zion and for deliverance from the yoke of bondage.

On the 11th of May, I intend to have a General Council with the presiding Priesthood, that I, from their own mouths, may learn the condition of their respective fields of labour and the future prospects,

as well as lay before them what your valuable instructions have given me, and what the Spirit will dictate, that we may devise such plans for our proceedings in the future as the importance and promotion of the great and glorious work we are engaged in demands, and the different circumstances under which we labour in these countries require.

Elder N. Wilhelmsen is travelling in the Conferences, and will do much good in preaching, exhorting, counselling, and assisting the Elders and Saints.

Elder Thomasson, who assists me in the Office, is of great help and faithful.

I am very thankful to you for the *Denret News*. It is indeed refreshing to hear from Head-quarters.

Every number of the *Millennial Star* is also a welcome friend, read with the greatest interest and duly appreciated for its useful and instructive contents. It has lost nothing of its brightness.

I am your affectionate and humble servant in the Gospel covenant,

C. WIDEBORG.

PASSING EVENTS.

GENERAL.—The six days trial of Dr. Bernard at London, in the Court of Queen's Bench, on the charge of conspiracy against the life of the Emperor of the French, ended on the 17th April, when a verdict of "Not Guilty" was returned. Hundreds of Poles have left Paris to return to Poland under the amnesty. The number of the Toulon fleet is to be increased to 15. Accounts from Naples state that preparations are being made for defending the Territory against Sardinia: Count d'Aquila, brother of the King, will command the squadron. Two thousand troops of the line are engaged in levelling a portion of the height which commands the citadel of Gaeta. All Sardinian officers on leave of absence have been recalled to their regiments. The *Times'* Vienna Correspondent states that the King of Holland is to be the arbiter between Naples and Sardinia. On the 21st March, the Nombries (Nana Sahib's) retreat was stormed, but he escaped, and a reward of 50,000 rupees is offered for his head. The sentence on the ex-King of Delhi, at date of last despatch, was not made known to the public. China news state that Commissioner Yeh's conduct has, by imperial edict, been condemned, and his successor appointed.

AMERICAN.—At Tampico, Mexico, thirteen prominent Reactionists have been captured by Governor Garza, while attempting to land from the British mail steamer. Advices from Vera Cruz state that General Osollo, acting in behalf of the Zulaga Government, had taken the city of Guadalajara, capturing the entire government of Juarez: Osollo was on his way to the city of Mexico, and would probably be declared President of the Republic. Vera Cruz held out for the Juarez party. From Peru we learn that Arica was bombarded on the 21st February, and, after a resistance of seven hours, was taken by the Vivanco party. A memorial from the citizens of Carson Valley, asking the erection of a Territorial Government, had been transmitted to the House by the President, and referred by them to the Committee on Territories. General Kinney, Adjutant-General of Illinois, has addressed a note to the Secretary of War, tendering the Government one or more regiments of mounted volunteers for Utah. Another company for the same destination has been organized at Frankfort, Kentucky. Most of the recruits now at Newport, Kentucky, are ordered to *rendezvous* at Leavenworth on the 20th April, and no exertions are spared to render them fit for active service. In the Senate, the bill providing for the employment of five regiments of volunteers was amended so as to reduce the number of regiments to three,—one to be employed on the frontiers of Texas, and the others in protecting emigrant and Government trains on their way across the Plains: it was passed by a vote of 41 to 13. The House has been occupied in rambling discussions on Utah affairs, especially the expenditures incurred by the military expedition to that Territory. The *Herald*, in view of these matters, is affected by another of his occasional fits of lamentation over the tendency of the members to cripple operations against Utah. It is reported that the President will appoint a Commission to proceed to Utah for the purpose of inducing the Saints to yield, offering them pardon for the past, and to represent the determination of Government to reduce them to submission. Governor Powell and Major Ben McCulloch are spoken of as the Commissioners. The *Union* states that both Generals Persifer F. Smith and Harney have been ordered to Utah: it was intended that the chief command of the army should devolve on the former, since which a division has arisen between the friends of the two Generals, in which their respective claims are urged by the two parties. General Harney has protested against being placed second in command under General Smith, and desires a command in some other direction. A correspondence from Fort Leavenworth states that seven men arrived March 28, having left Camp Scott on the 16th February. They report Johnson's command in good health and spirits, and that the Colonel has no fear, providing provisions are advanced in time. They think that skirmishes will take place during the early part of the summer, but that he will not attempt any serious operations until the arrival of reinforcements. He does not design to enter Salt Lake City via Echo Canyon, but will endeavour to obtain an entrance through the Bear River Valley. These men express their opinion that the Saints will pursue an active, persevering, and determined guerrilla warfare, and that it will take two or three years to subdue them. We have received a mail from Utah, with letters dated February, and Numbers 46, 47, and 48 of the *Deseret News*. By letter from Elder John Kay to Elder Thomas Williams, we learn that President Pratt and company arrived safe and in good health and spirits January 19th. The general news from Home will be given in our next issue. By letter from Elder Samuel W. Richards to Elder E. W. Tullidge, dated Florence, April 1st, we learn that the movements of missionaries are so far satisfactory.